1:McIlwraith E-5 (1921-1924) 1948
NEA Bellacoola NEA

4 996
825
845

Fish, too, are regarded in the same light. Indeed, there is a particularly close affinity between man and salmon, for twins are born through the instrumentality of the latter. Just how this occurs no Bella Coola knows, but a twin and salmon are regarded almost as brothers. In days when men were more powerful than now, a twin was especially liked by animals. Through his connection with salmon, a *kv'ie* (the term applied to a twin associated with a salmon) could understand the speech of birds, animals, and fish. In many instances he could also assume salmon form at will.

4 996
787
825

In view of beliefs of this kind it is not surprising that the Bella Coola attribute great powers even to beasts well known to them. In the story recorded in vol. I, p. 55, the War-Party of the Tides was summoned by the speaking of a dog. A belief persists that danger is always present when a dog acts in an unusual way, though this can be avoided by killing it at once. In July, 1922, a visit was made to an elderly Bella Coola early one morning. The man was in a state of absolute terror. The preceding night he had locked his pet dog outside his house to give warning if anyone approached, but when he awoke in the morning, it was curled up asleep as usual at the foot of his bed. There was no possible hole through which it could have entered, so it seemed to the owner that his dog must have transformed itself into some minute animal and made its way beneath the door. The only other explanation was that his master, hearing in his sleep the whimpering of his pet, had got out of bed to let it in, without remembering that he had done so. To the writer this seemed the probable explanation, especially when the old man admitted that he had been in the habit of walking in his sleep in his younger days, but the Bella Coola was not satisfied. He could not decide whether or not to kill the dog, a great favourite, but finally decided not to do so. The incident was mentioned to another informant, who was greatly worried and assumed it to be an omen of death to the dog's master. His only comfort lay in the fact

Library of Congress E-1-(1921-1924)1948
NEA Bellacoola NEA

CHAPTER VII

BIRTH, ADOLESCENCE, MARRIAGE

Birth—Childhood Instruction—Puberty Rites—Marriage

Birth

IT was impossible to obtain definite data on the fertility of Bella Coola women, or on the period elapsing between marriage and the birth of the first child. Sterility is rare, though by no means unknown; on the other hand, there are several families with as many as eight or nine children. The changed conditions which have followed the advent of the white men seem to have had little influence on the high birth-rate, although infant mortality has increased enormously. Within the last few years this has diminished, so that the Bella Coola are now holding their own. Children are always desired, and although methods of abortion and infanticide have been known for many years, neither practice seems to have been sufficiently common to have produced an appreciable effect on the population.

Pregnancy usually occurs during the year following marriage. Though its actual dependence upon coition is fully realized, yet the Bella Coola, religiously minded in this as in all other aspects of life, ascribe the condition to the first *Memcultimo* acting on the labour of *Alquntám*. It is believed that the Carpenter carves out the child who is to be born in the same way that a human craftsman manufactures some complicated object. Most individuals do not theorize to any extent upon the course of biological development, but are content to assume that *Alquntám* has made the coming birth possible.

During pregnancy the expectant mother must observe certain restrictions. If she chews gum, she will have a difficult delivery; if she eats salmon tails, the face of the infant will appear before the head, and although skilled assistants can usually rescue a child, this is a painful process which should be avoided.

McDermott E-5 (1911-1914)1941
NEA Bellacoola NEA

as easy as possible. Women seldom experience difficulty and suffer, on the whole, less than do white mothers. It is believed that Sxuiaxwas, though invisible, is present on every occasion the rendering of assistance at childbirth is his one kindly act.

The umbilical cord was formerly cut with a mussel shell, but for many years the use of a metal knife has been customary. The after-birth usually comes away easily, but if there is delay hot ashes are placed around the feet and at the back of the woman to accelerate its expulsion. It is immediately buried or placed beneath a large tree in the forest; if buried, the infant will always be wealthy. While one of the assistants disposes of it, another washes the new-born child. The cloths and dishes used for this purpose are burnt; failure to do so is believed to cause the child to become blind through a white film forming over the eyeballs. Then the mother and midwives return to the house with the infant, who is a source of tremendous interest to the community. It is proper for the father to recompense the attendants at once, in accordance with their skill and his generosity. A woman who has had several children often assists the daughter of a friend, then, as she gains more experience, her reputation grows and her help is more commonly sought. At the time of this study, 1910, the sum of $5.50 was considered suitable recompense for a fairly proficient midwife.

A new-born child takes the breast readily and a mother would be considered harsh indeed if she failed to suckle her infant whenever it cried, since scientific hours for feeding are not known. A child is wrapped in a shawl or a blanket and carried by the mother wherever she goes; when in the house it sprawls *contentedly on the floor, unhampered by clothing.* When the umbilical cord falls, it is preserved by the mother. Soon after birth, the parents make provision for their child's welfare by magical means (I, p. 700). The heavy infantile death-rate of the Bella Coola cannot be attributed to lack of love or care on the part of parents, but the attention lavished is commonly out of the kind that assists a weakly child to survive the perils of infancy.

Swanton B.S (1922-1924) 1948
NEA Bellacoola MSS

the perils of infancy. During this period, the mother observes various magical taboos to ensure the welfare of her offspring, and endeavours to strengthen herself by rubbing her own body with non-odoriferous oils obtained from dog-fish, geese, or fresh chicken. Soft pounded salmon and water are added to an infant's diet as soon as possible, though nourishment from the breast frequently continues until a child is two, or even three years of age. It is not uncommon to delay weaning until the mother is again pregnant, when the child is deterred by the application of soot to the breasts. Marital relations are recommenced as soon as the mother is strong enough; there is no specified period of abstinence, nor does it matter whether or not the woman is lactative.

Occasionally, an infant is born with teeth; such an one is thought to be the reincarnation of a dead ancestor, though no one knows which. A similar belief is held respecting a child with dimples in the lobes of its ears; these are regarded as reminders of the holes pierced for ear-rings. A child that cries in the womb is said to have great intelligence.

In former times infanticide was practised for various reasons. If a woman died in giving birth, it was customary for her mother to kill the child unless one of her relatives was able to suckle the motherless infant who was then given to her. It was not unknown for the mother of a large family to ask the midwife to kill the child in order to avoid an addition to her responsibilities. An unmarried girl who became pregnant when away alone in the forest, delivered herself without assistance, and killed her infant. This was considered to be the kindest act, since an illegitimate child was said to be, "Like a Dog." In some cases the prospective mother requested a friend to cause abortion by kneading the stomach and uterus, a method said to be effective and seldom fatal. How to do so is common knowledge, but to practise it is considered disgraceful, and the term *xmuil*, applied to such an one, is among the most foul of Bella Coola opprobriums. It is believed that a woman who has had several children can in some way prevent

1:McIlwraith E-5 (1922-1924)1948
NE6 Bellacoola NE6

further conceptions by wriggling her body on her haunches immediately after the delivery of a child. 842

To the Bella Coola religious concepts of birth are as important as the physiological aspects. The blood discharged at birth, and the mother from whom it has come, is *tsnáix*, a word difficult to translate. It is applied to a person or thing which is taboo, and combines the significance of "uncanny," "abhorred," "to be avoided," "feared"; perhaps "unclean," in the biblical sense, is the best synonym. Essentially human, this blood is not only potent against supernatural beings, but is dangerous to man as well. For this reason a mother must never be delivered within a house. The smell of the unclean blood might kill all resident within, or at least prevent them receiving presents of any kind. Supernatural beings and inherent supernatural powers are alike repelled by it. 826 844 983

A recent mother is taboo and must exercise due precautions to prevent her baneful influence from affecting her associates, but this power is most strongly present in one who has borne twins. Even younger people, sophisticated in most matters, shudder when speaking of twins; fortunately, double births are not common. They are attributed to the entry of a salmon into the body, so that a twin is half-salmon, half-human. Occasionally a woman who is pregnant with twins discovers her condition in a dream and avoids the perils of a multiple birth by calling upon a shaman to remove the spirit from one foetus so that the infant will be born dead and deformed. If this is not done, the two infants arrive in due course, to the horror and grief of parents and relatives. Though abhorred, no case is known of the killing of a twin at birth. 845 [825] [917] [956] [947]

Instead of the two children being brought back to the village, word is sent to the father who must join his wife in the temporary shelter in the woods where delivery took place. For one year, they must not return home, and during this period must eat no salmon. Four times during the year they must shift from one shelter to another, each built on the bank of a small creek. The mother can draw water from this stream

1; McIlwraith E-5 (1922-1924) 1948
NE6 Bellacoola NE6

845 alone, and when she leaves it, it dries up immediately. When a year has elapsed, the parents return home with their children and the father resumes the ordinary routine of life. For three years more the mother must remain in the house, leaving it only at night through a hole in the floor. Above all else, she must keep away from the river; she cannot draw water from it, nor can she cut salmon on its bank. One instance is remembered in which the parents of twins failed to observe these [753] restrictions; their legs became swollen and they soon died. In addition to punishment of the offenders in cases such as [825] this, there is danger that if they fail to obey the customary taboos the salmon will be insulted and avoid the Bella Coola River.

[771] [787] After four years a mother of twins resumes her normal life, but she is henceforth endowed with special powers. If she wishes to see anyone who is absent, she has only to think of the person, and in her dreams she will be able to see him. She must never try to start up a dying fire by blowing upon it, since to do so would cause a gale. When a person sets out on any kind of an expedition from the house in which a mother of twins is living, the latter must chew a little food and spit it out towards the departing guest, otherwise he will fail in his venture.

845 825 Twins themselves, being akin to salmon, have miraculous ability to see their fish-kinsmen and read their thoughts. Bella Coola mythology contains many stories of the way in which twins could talk with, and change into, salmon. Such knowledge is not limited to tales of the distant past. An elderly Bella Coola described the manner in which her grandmother, a twin related to Sockeye Salmon, was consulted by a man who had been unlucky with his weir. Gazing down into the water, this woman saw that the fish were avoiding his dam because of the charred uprights used in its construction; when these were changed he was successful in his fishing.

845 Twins are believed to possess remarkable ability from earliest childhood, and even to remember incidents occurring

1:McIlwraith E-5 (1922-1924)1948
NE6 Bellacoola NE6

before their birth. When the mother of the twin described in the last paragraph was awaiting delivery in a temporary shelter in the woods, its roof fell, cutting her head. The old woman who mentioned this occurrence stated that both her grandmother, the Sockeye Salmon, and her sister, a Spring Salmon, though still unborn, were aware of the accident and remembered the comments of the midwife.

On account of their uncanny power, twins are considered weaklings and usually die young in spite of the care lavished upon them and the taboos observed by their parents.[3] A dead twin, instead of being buried, is put in a box which is placed in a tree far away from the village. Every year the river changes its course, eating into its banks in order to reach the tree containing the body, and this continues until it reaches its goal and sweeps away tree and coffin.

Childhood Instruction

When working in the field, an anthropologist almost inevitably concentrates upon ceremonials and other epochs in an individual's life, to the detriment of the daily routine which in Bella Coola, as everywhere else, is fundamentally important although it defies description on account of its intangibility. A child grows up in a large house, occupied by several families, in which there is little privacy. The parents provide food and clothing, but more distant relatives take a greater share of responsibility for this than do white people. When food is being given out, a child soon learns that he will be given some of it, and that he will have his portion in any distribution of presents. Furniture, bedding, and other necessities are reduced to a minimum, but a boy or girl is welcome to sleep with relatives should his own parents wish to go hunting or fishing. The sense of power possessed by a Bella Coola with many relations is largely intangible, but it has practical applications as

[3] It is probable that the unborn life lost by a twin and its parents during the first year after birth lessens the chances of survival. Needless to say, this explanation does not find favour with the Bella Coola.

1:McIlwraith E-5 (1922-1924) 1948
NEé Bellacoola NEé

are never disturbed, being considered, in some vague way, "bad." The tools used for digging the grave are left standing upright in the loose earth, an action for which no explanation can be given by the Bella Coola. When these various rites have been performed, the funeral party returns to the village and disperses.

At present, interment is the customary method for disposing of the bodies of all except twins, whose bodies are placed in trees. Formerly, other means were sometimes employed, as they still are occasionally. Instead of inhumation, a coffin was frequently placed on a scaffold close behind the deceased's house. Whenever another relative died, planks were laid across, above the first box, and the new one deposited on these, so that in time the scaffold grew to resemble a house-like structure with many compartments. In the last century a certain shaman, *Ackwaket* by name, is said to have pointed out that corpses were frequently carried off by wolves, *ewing*, and other animals. For this reason he persuaded the people to inter their dead.

Somewhat similar to this practice was the placing of corpses in trees. Until the last few years this was sometimes done with poor children; formerly, it was not unknown even for chiefs. An elderly Kimsquit man mentioned that the coffin containing the body of his grandfather, a chief, was placed in the crotch of a tree where no rain could penetrate. This means of disposal was probably never habitual. Even at the present time, the corpse of a dearly loved child is occasionally placed above, instead of under the ground. If the parents desire to do this, they erect in the cemetery a carved figure of one of their crests and deposit the coffin on top of it. This is, of course, a graphic representation of the deceased's origin myth and symbolizes the way in which the dead person has become associated with it.

According to several of the older men, cremation was practised by the Bella Coola for some time after the first settlement of the earth. A fire was built outside the house and the body

1:McIlwraith E-5 (1922-1924) 1948
NEA Bellacoola NE6

775 accustomed to do when alive; but the workmanship is shadowy and unsubstantial, sometimes even transparent. Ghosts do not act like human beings, but usually walk backwards, sometimes even on their heads, and spend much of their time playing a game resembling football with large, globular objects made of some light substance. They communicate with one another both by whistling and in a language which resembles the attempts at speech made by a tongueless person. Some 775 individuals believe that there is a supreme chief in the land of 776 ghosts, *Alilā'aiaiał*, sent down like Pluto to preside over the shades. He figures in certain stories describing descents to the lower world; but many Bella Coola know nothing of his existence below, although it furnishes a plausible explanation for his coming by night to molest human beings. Like *Snaiaiaus* [761] he causes blood to rush forth from the mouth and genitalia of anyone whom he seizes; death follows, and a new victim has been acquired for his kingdom. The more common belief is 775 that the villages of ghosts have chiefs like those of human beings. It is thought, indefinitely, that after a long period of time the ghosts die, and some of them may then return to •[845] this world as infants. A child born with dimples in its ears, which are regarded as indications of previous borings for rings, is welcomed as the reincarnation of some unknown ancestor.

At death, the ghost does not immediately appear in the land below, but remains for four days within the back-room of a house corresponding in style to an ordinary Bella Coola [772] dwelling. It is believed that one of these large houses is beneath every village* and that the dead pass straight down through the earth into it. Meanwhile the goods, burnt at the grave during the funeral, as well as those deposited beside it, have fallen through the ground and notified the ghosts that a newcomer has arrived. The wraiths assemble from all directions and fight over the articles, some of which are obtained [761] by the one who owned them during life. On the fourth

*There may be one large house, extending beneath the world like *Nusmas*'s above, it was impossible to obtain definite information on this point.

McIlwraith E-5 (1922-1924) 1948
NE6 Bellacoola NE6

#539
#756
#787

winds to cease. The three frozen brothers fell back to the floor where *Ke'leidzets* revived them. Then he sent out two of them to bring in the boy they had buried. When they returned, the mother overwhelmed them with her gratitude and gave them many presents, even offering to become the wife of *Ke'leidzets*, who, however, declined to accept her.

THE FOUR BROTHERS
(*Third Version*)

[145]

Once upon a time four brothers, one of whom was a twin and could accordingly change to a salmon, had friction with their family, and decided to go away from home. As they followed the trail along the bank of the river they saw a man spearing salmon on the opposite bank. He wore what appeared to be a transparent object, like an eyeglass, in front of one eye. The brothers watched him for some time and were amazed at his dexterity; with every thrust of his spear he impaled a salmon.

"I can transform myself into a salmon," said the twin.

The others did not believe him and replied:

"If you can, go and get the head of that wonderful spear."

"All right," answered the twin, and went down the river bank, out of sight. Presently the three brothers saw a large, beautifully marked salmon jumping in the river as it made its way upstream.

"Perhaps it is he after all," they said.

The salmon darted past the fisherman, who made a thrust at it and missed. He pulled in his harpoon and as he refitted the head he said, excitedly:

"I don't know what can be the matter. I have never missed before."

Meanwhile the salmon-man had unobtrusively gone downstream, keeping close to the bank where his brothers were watching. Then he went up, jumping as before, and again the fisherman struck and missed. Once more he slipped downstream, and on his third ascent he repassed close to the fisherman, who failed as before, and was, therefore, much annoyed. Once again the twin went below but he allowed himself to be struck when he passed upwards the fourth time. Instantly a commotion arose. The water gurgled and boiled as the fish struggled; the fisherman could barely hold his grip, and was unable to land what he had caught. After a few minutes the salmon-boy drew his knife and severed the line, causing the fisherman to fall into the river. He clambered ashore and pulled in his rope as he watched the water for another sight of the strong fish, but it had disappeared. When, instead of the harpoon-head on which he depended for sustenance, he found only a cut line, the loss was so severe that, weeping bitterly, he went home and told his wife and

1:McIlwraith E-5 (1922-1924)1918
NE6 Bellacoola NE6

(3) Pound bark and wood of the black hawthorn in water and drink the brew. 757

(4) The following medicine must be prepared by the patient himself. It is not generally known, but the woman from whom the information was obtained claimed that it had been used with success by her brother.

Obtain a human bone, or a piece of a coffin, and burn it secretly in the forest at some distance from the village. Mix the ashes with dog-fish oil. After preparing the medicine the patient must remain alone in the woods for four days. He can then return home and rub the mixture on his genital organs to reduce the swelling. The sufferer must remain continent for one year or the disease will return with increased malignancy.

It was impossible to learn which types of venereal disease are believed to be curable by these medicines. Nor could definite information be obtained concerning the length of time that the Bella Coola have suffered from these maladies. Most of the old people affirmed that they were unknown before the coming of the white man, although one elderly woman was emphatic in stating that they had experienced them for many generations. 164

For Difficult Delivery (three means) 757

(1) The usual remedy, which has been described already, is to apply hot ashes to the woman's feet as soon as the pangs of delivery are felt. 845

(2) If delivery has been delayed beyond the usual time, it can be accelerated by giving the woman a morsel of the testicle of a beaver mixed with water. This causes the infant to be born at once.

(3) In case of extremely protracted delivery, a husband can help his wife by urinating upon her head.

For Breast Trouble 757

The cure for a pain in a woman's breast is to make a deep incision so that the blood flows freely.

1:McIlwraith E-5 (1922-1924)1948
NE6 Bellacoola NE6

phases of activity, leaving here only certain rules about diet and a number of prohibitions which hunters must observe.

FOOD TABOOS OBSERVED BY WOMEN

Women must not eat bear meat. To do so would derange the catamenia and cause profuse growth of hair.

Women of child-bearing age must not eat beaver. To do so would cause a difficult delivery.

A woman of child-bearing age must not eat toasted salmon until the sticks have been removed which held it in front of the fire. She will bear twins if this injunction is disregarded.

TABOOS OBSERVED BY HUNTERS

No hunter or fisherman may leave the village in the morning if he has been foolish enough to break the night's fast. It is customary to depart at dawn and take a small meal when nearing the hunting or fishing-ground.

No hunter may drink water in which dog salmon have been soaked. Animals dislike this liquid and avoid a man with it in his stomach.

When traps have been set, and a party of hunters is sitting around the camp-fire in the evening, no one must pass between it and one of his fellows. If this should be done, heedlessly, animals would disregard the bait that has been set out.

When mountain goat hunters are travelling, the most expert must lead the party. When he sits down, so must the others, and no one can change places with him. This is said to be a custom of the Carriers as well as of the Bella Coola.

When a hunter is cutting up a bear, he must be careful not to cut a vein which is said to run across the chest and down each fore-paw. To do so causes sickness.

When a hunter kills a bear, he must place either the skull or the whole head in a tree near the scene of the kill, otherwise he will become blind. In some families, the man removes only an eye, places it in a notched stick and set this under an over-

2: McIlwraith E-5 (1922-1924) 1948
NE6 Bellacoola NE6

*Kitwancinmux: The clown that keeps a foolish man from success as a chief; the concept is semi-anthropomorphized.

Kitzin: First ceremonial discharge.

Kkkle'o: enemy village.

Kkloo: Supernatural creature dwelling in the ocean.

[852] Kkwkkmut: Shaman who received power from ghosts.

Kmckwulcutsa: Bella Coola hamlet.

*[108] Kmqkmt, "Canyon": Bella Bella designation for the Dean River, whence the anglicized Kimsquit has been derived.

Kmskut: Nass River.

Kmthut: Kimsquit was mentioned in an ancient story.

[825] Kmtc: 1—Whale.
2—Ancestral name of a Tsi'is woman; this is said to be an exclusively feminine designation.

Kmt'mmx: 1—Name acquired by a Bella Bella man in the beginning of time.
2—Influential Kimsquit chief, who died about 1900.

[825] K'mx^m: Muskrat.

[824] Kn: White fir (?).

Kmnte: Herring.

Kmnthut: Prerogative of being consult.

Kmsm: Dried salmon.

Kmsmdzut: Synonym for stadin: one of the days of a potlatch, probably that following the appearance of smoked representations of the deceased. The word is derived from kmsm.

[826] Kmkkkmx: Porpoise.

[845] Kmkwkmx: Supernatural being who believes in an erotic woman.

[824] Kn'in: Twin whose birth is attributed to salmon.

Kn'inmux: Man mentioned in an ancient story.

Knkkmx: Unidentified berry (strawberry?).

Knkmtx: Supernatural female shaman who guided B'axaxua.

Knl tsiyukmy: Ancient name of a Bella Coola Camelhat.

Knlts'kmx, "Earthy Ones": Ghosts.

Knlukmy: Land, region, earth.

[539] Knlukv: First part of song.

Knmtl: Timber mountain about forty miles up the Bella Coola valley.

[825] Knqaxmxmukinix, "The One Who Makes Us Fat": Supernatural name of white salmon.

[765] Knsxmux: Goods distributed to validate songs used at a mourning ceremony when no representation of the deceased has been employed.

[578] Knsxnux: Goods offered to foreigners at potlatches concerning their summons to feast.

[601] Knsxkmxnix or Knsxkmxnux: Synonym for kkkwkmxnix, [sometimes present].

[42] Knsxmxmukinix: Woman mentioned in an ancient story.

[601] Knlqtl, nuxnix, kulqtsl: Grandfather.

Knlxkmxnix: Ancient ceremonial on which foreigners are present.

Knlxv: The enumeration of salmon-runs.

---

*This was the pronunciation of the word by the individual with an idiosyncratic r sound.

APPENDIX D

[92*
378]

Acwaxte-mag, "The Warrior": Name acquired by a Kimsquit man long ago.
acwaxtexiwa: Women's verbal quarrels about prestige.
Alem: 1—Bowen district above Green Bay.
2—Evil, adjective.
Alexpalap: Fat in bird bones.
Alexpemdu: 1—One of the first men to settle at *Pagkit* in the beginning of time.
2—One of the first men to settle at *Alqaklut* in the beginning of time. [772]
3—Ball of the universe which, when broken, released the sun.
Alexsemaxte-a: Daughter of the first settlers at *Alqaklut* in the beginning of time.
Alexup: 1—(Probably) "The Place of Berrywomen", Village at Green Bay.
2—One of the first men to settle at Green Bay in the beginning of time.
amal'qlam: Supernatural, orthodox term.
amamaxa-at-nakumis: The assumption of a name upon earth. [431
Amemkwapalas, "Things to Sweep the Door With": Presents given to a bride's relatives by a groom and his kinsmen on the actual day of marriage. 535
amemq'ems: Wooden dish used for washing an infant. 415
amemtlalamas: Abstinence from acts of an evolous nature after the taking of a powerful medicine. 785
amlelitas: The power which a shaman brings forth from his own body and casts into a patient. 756
Ankadkwa': Name of a celebrated shaman.
Ankau: Bella Bella village and undefined area in the vicinity.
Ankel, "Canyon": 1—Dean River.
2—Village on the lower Dean River.
anlexyaxas: Alteration of a dance from round to linear. [825
anlelitas: Rose in the back of a salmon's neck. 516
anlelitlamaxas, "A Drying Up with Fire": Expression used for the ceremony held on the return of a deserting wife to her husband. 431
anlelitlamas: Goods given by a wife's relatives to her husband to validate her return to him after desertion.
Anlem, "Place Where There Are No Falls": Village in the upper Bella Coola valley.
Anlelqal: Transcript of the first settlers at *Pagkit* in the beginning of time. [845
anlemalth: Reasons of virtue. 825
anlenqaxas: Wolf.
Anlelsbemis: Mythical house in the sky.
Anlemqemdu: One of the rooms of the supreme god's house.
anmlalas: Powers, invisible to all but the owner, given by *Dzoqwinus* or to a shaman. The word may be etymologically connected with *anlelitas*. 756
anlelqaxas: A creature of rare flavor owner, such as is encountered by a shaman, as on the will of a mighty chief. 553
anlelsalas: Excuses one is which the performer pretends to swallow his enemy.
anlelsemas: 1—"A Throwing Off": Term used with reference to presents given to [431
heralds by a person splashed in Otter dance.
2—Presents given by guests or a potlatch to their host and his assistants.
anlelsqaxas, "The Face Maker": Name given to a woman who points upon the head [824
upon used to produce cranial deformation in an infant.
Anlemtlath, "Place of Many Spawning Sockeye Salmon": Kimsquit village.
Anlelsmis: Earlier name of a Pentall man.